Title : samAsalakSaNam of ratnamaNDanasUri – Edition and Translation to English with notes

Short Title : रत्नमण्डनसूरिकृत समासलक्षणम्

Abstract:

The present monograph aims at editing and translating a small grammatical work of Haima system of grammar. The book deals with definitions of compounds (samAsalakSaNam). The approach used in definition is very fresh and the definitions are also very original. It is far away from the usual Paninian or Haima way of defining the compounds (samAsa). It has defined six types of samAsa (dvandva, karmadhAraya, bahuvrIhi, tatpurUSa, avyayIbhAva and dvigu). The commentary (avacUri) is also equally lucid with examples as and when needed. The author is ratnamaNDanasUri and the commentator is AzAnanda dayAsundara. The work was written in 1617 vikrama samvat. The present edition is based on single manuscript from HemacandrAcArya jaina jJAna bhaNDAra of Patan (North Gujarat). It is worth noting that the author has achieved his aim of defining all samAsas in a single verse very brilliantly. But encompassing such a vast subject in a single verse has its limitation, which would be obvious to the reader. Overall a compact, good grammatical composition.

समासलक्षणम् - श्रीरत्नमण्डनसूरि

Verse 1:

द्वन्द्वः प्रथमाचाग्रध्वनिः स इतरेतरः समाहारः ।
आद्यः स्वलिंगवचनो[1]ऽन्यः क्लीबश्चैकवचनान्तः ॥ १

The *dvandva samAsa* is characterised as having words in *prathamA vibhakti* (First of seven declentions of nouns – corresponding to subject of English grammar) and '*ca*' (meaning 'and'). It is further classified as *itaretara* and *samAhAra*. The first (*itaretara*) is characterised by the gender (*liGga*) and number (*vacana*) of itself. The second type (*samAhAra*) is characterised by neuter gender (*klIba*) and singular form (*ekavacanAnta*).

Commentary of verse 1:

प्रथमा च चश्च प्रथमाचौ । प्रथमाचौ अग्रे येषां ते प्रथमाचाग्राः । एवंविधा ध्वनयः शब्दा यस्मिन्सः[2] प्र० (प्रथमाचाग्रध्वनिः) ।

The word *prathamAcAgradhvani* is derived as follows. *prathamA* and *ca* get combined to form *prathamAcau.* those who have prathamAcau prominently / at the forefront are known as *prathamAcAgrAH.* The compounds which have such *prathamAcAgrAH* words are known as *prathamAcAgradhvani*.

स द्वंद्वो[3] द्विविधो भवति । कः । इतरेतरः । पुनः कः । समाहारः । एतावता द्वंद्वस्य द्विविधामुक्तम् ।

The *dvandva* compound is of two types. Which is *itaretara* and which is *samAhAra* ? Thus the author depicts two kinds of *dvandva* compounds.

स्वलिंगवचने यस्य सः तथा । अंत्यशब्दापेक्षया लिंगं, वाच्यसंख्यापेक्षया वचनं भवतीत्यर्थः ।

(*itaretara dvandva* : Commentator explains the words आद्यः स्वलिंगवचनः by the author.) That compound which has the gender and number of itself is known as *itaretara dvandva*. The gender is decided as per the last word of the compound and the number is decided as per the numbers mentioned in the compound.

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[1] पाठे स्वलिंगवचचनो ।

[2] पाठे सा ।

[3] पाठे द्वन्द्व ।

यथा । नेत्रे च नासिका[4] च नेत्रनासिकाः[5] । धवश्च खदिरश्च पलाशश्च धवखदिरपलाशाः । उत्तमश्च मध्यमश्च अधमश्च उत्तममध्यमाधमाः । पुरुषः केवलविशेषणोऽयम्[6] ।

Examples of the *itaretara dvandva* : eyes and nose – *netranAsikAH*. Here the last component is *nAsikA* – therefore feminine ending. netre (2 eyes) and nAsikA (one nose). Therefore total number is three. therefore it would take plural endings. So feminine plural is the case ending. The second and the third are also similar examples. The case endings are musculine plural because the last component is muscular and the number in both cases are three.

अथ समाहारः । अश्वश्च वडवा च अश्ववडवम् । गावश्च महिषाश्च गौमहिषम् । इत्यादि ॥ टीका १ ॥

Now, let us examine *samAhAra dvandva*. the author has given its description as क्लीबश्चैकवचनान्तः . This is very clear. Therefore the commentator has not elaborated on it. He has straightaway given examples. Thus the word *azvavaDavam* would mean a pair of horse and mare. It takes neuter singular case endings. Thus the gender doesn't correspond to the last component vaDavA (feminine) nor does the number correspond to the total number two (dvivacana). It takes prefixed neuter singular case endings. Similar is the case with *gaumahiSam*.

Verse 2:

प्रथमाचाग्रौ त्वं गुणगुणिनौ गुणिसदृशलिंगवचनाभ्याम् ।
मध्यस्थिततददोभ्यां समस्य बुध कर्म धारय वः ॥ २

O wise man ! Do our work (of defining *karmadhAraya samAsa*) by combining the adjective (*guNa – vizeSaNa*) and the one to which adjective is to be appended (guNI – vizeSya), who are in first case (*prathamA vibhakti*) followed by 'and' (*ca*), with the intervening forms of the locative pronouns this and that (*adas* and *tat*) which have the same gender and number as the *vizeSya*.

Otherwise put, the usual formula of karmadhAraya would be *guNa* (*vizeSaNa*) + *ca* + *adas / tat* form + *guNI* (*vizeSya*) + *ca*.

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[4] पाठे नाशिका ।

[5] पाठे नेत्रनाशिका ।

[6] केवलविशेषणोऽयम् (यं seems to be erased, but it is still legible in manuscript)

The *guNa* and *guNI* forms are in *prathamA vibhakti*. *adas / tat* forms would correspond to the gender and number of the *guNI*.

Commentary of verse 2:

प्रथ० । - हे बुध त्वं गुणगुणिनौ विशेषणविशेष्ये कर्मधारयके समासे[7] समस्येति । (संटंकः[8]) कीदृशौ | प्रथमा च चश्च तावग्रे ययोस्तौ प्रथमाचाग्रौ । प्रथमान्तयोजिनौ[9] चकारावित्यर्थः ।

O wise man, you combine the *guNa* and *guNI* (adjective and the one to which the adjective is appended respectively) in the *karmadhAraya samAsa*. What are the qualities of the guNa and guNI to qualify for this? *prathamAcAgrau*. It should have *prathamA* and *ca*. The commentator has given it a different perspective than what it was in *dvandva samAsa*. He states that prathamAcAgrau here would mean *prathamAntayojinaH cakArau* i.e. two *cakAra*s would be used at the end of both of the *guNa* and *guNI* in *prathamA* case.

काभ्यां कृत्वा । मध्य० - मध्यस्थितौ च तौ तददसौ च ताभ्याम् । पुंस्त्रियोः प्रथमैकवचनान्तस्यादःशब्दस्यापि[10] प्रयोजनात्तद्ग्रहणम् ।

This is the second requirement for the *karmadhAraya samAsa*. With which the *guNa* and *guNI* are to be joined? With the intermediate forms of this / that (*adas / tat*). The word *madhyastitatadadasau* is itself an example of karmadhAraya. It has two components: (1) *madhyasthita* (intermediate between guNa and guNI) and (2) *tadadasau* (this / that). Here the words *tat* and *adas* are used as neuter gender singular only, but this holds true for musculine and feminine forms also. It is evident from the *vigraha* of *madhyasthitatadadasau*. There the word *tat* is used in musculine dualist (*dvivacana*) form *tau*.

कीदृशाभ्याम् । गुणी विशेष्यं तत्तुल्यलिंगवचने[11] ययोस्ताभ्याम् ।

The forms of *tat / adas* correspond to the gender and the number of the *guNI* (*vizeSya*). i.e. in *madhyasthitatadadasau* the gender and number of the form of

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[7] पाठे सम्मसे ।

[8] Precisely reproduced from the manuscript but without meaning. No idea what would have been the original reading of this. the manuscript has कर्म धारयके written and rubbed off between संटंकः and कीदृशौ .

[9] In the manuscript it is written as प्रथमांदत्वायोजिनः from which त्वा seems to have been rubbed off in the manuscript but not fully. The idea is not clear. It should be प्रथमान्तयोजिनौ चकारौ or प्रथमान्तयोजिनः चकाराः .

[10] पाठे शब्दःस्यापि ।

[11] पाठे तत्तुल्यिलिंगवचने ।

tat correspond to the vizeSya *tadadasau*. Therefore the form is *tau* (musculine dvivacana).

यथा वीरश्चासौ पुरुषश्च[12] वीरपुरुषः[13] । मधुरा चासौ वाणी च मधुरवाणी । प्रसन्नं तत् वदनं च प्रसन्नवदनम् । एवं शेषवचनयोरपि ।

vIraH + *ca* + *asau* (musculine singular) + *puruSaH* (musculine singular) + *ca*.
madhurA + *ca* + *asau* (feminine singular) + *vANI* (feminie singular) + *ca*.
prasannam + *tat* (neuter singular) + *vadanam* (neuter singular) + *ca*.
Note that in all the examples the tat / adas form correspond to the form and gender of the *vizeSya*. Similarly this applies to the other two *vacana*s (*dvivacana* abd *bahuvacana*) also.

विशेष्यमपि विवक्षया[14] विशेषणं स्यात्तेन[15] नाभिः स्यात्सो नृपश्च नाभिनृपः । इत्यादि[16] कर्मधारयः ॥ टीका २ ॥

vizeSaNa is also sometimes the *vizeSya* when meaning is considered. This is also an example of *karmadhAraya*. Here *nAbhi* means the sovereign king and *nRpa* means king.

Verse 3:

संख्यासन्नप्रमुखाः संख्याभिर्दिग्दिशा सहोऽन्ये च ।
सर्वैः गुणिसमसामादिः[17] यदा युक्ता बहुव्रीहौ ॥ ३

The words like *Asanna* etc. are joined with *saMkhyA* (numericals) to create another *samkhyA*, words showing directions are joined with directions, the word *saha* and other words, which have same case suffixes are joined with all words in *bahuvrIhi samAsa*.

Commentary of verse 3:

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[12] पाठे पुरसश्च ।

[13] पाठे वीरपुरसः ।

[14] विवक्षयाः पाठे ।

[15] विशेषणस्यात्तेन पाठे॥

[16] इत्यादपि पाठे

[17] पाठे विसर्गो अस्ति वा नास्ति इति निर्णेतुं न शक्नोमि । गुणिसमसामादि अपि भवेत् । वृत्त्यां 'गुणिसमसामादिश्चासौ यत्र तेन गुणि०' इति व्याख्यातम् । तेन गुणिसमसामादिभिः इत्यपि भवेत् ।

सं० - संख्यासन्नप्रमुखाः संख्याभिः संख्याशब्दैर्युक्ताः समस्ता भवन्तीति संबंधः ॥ संख्या संख्याशब्दास्ते च आसन्नप्रमुखाश्चेति[18] द्वंद्वः । अत्र प्रमुखशब्देनासन्नार्था अदूराधिकादयश्च गृहयन्ते[19] । यथा द्विर्दश द्विदशाः २०॥ एवं त्रिदशादयोऽपि । द्वौ वा त्रयो वा द्वित्रा । एवं त्रिचतुरादयोऽपि सर्वत्र "प्रमाणीसंख्याड्डः"[20] इति प्रत्ययः । आसन्ना दश येषां ते आसन्नदशा[21] ९, ११ वा । एवं निकटनवादूरदशादयोऽपि ।

The *saMkhyAsannapramukha* words are compounded with the words depicting *saMkhyA*. *saMkhyAsannapramukha* is explained as the words which are themselves *saMkhyA* and which have *Asanna* etc. – dvandva compound. Here the word used is *pramukha*, which means that all words besides the word *Asanna* which are compounded to give numbers can be used in this compound, like *adUra* (not far), *adhika* (more) etc. e.g. dvidazAH = 20, tridazAH = 30 etc. dvitrAH = 2 or 3, tricaturAH = 3 or 4 etc. These compounds have taken suffix DaH (डः) as per the rule *pramANIsaMkhyADDaH* (7.3.128) of *siddhahemazabdAnuzAsana* (jainist grammar book). *AsannadazA* = near 10 = 9 or 11. similarly *nikaTanava*, *adUradaza* etc can also be derived.

दिग्दिग्वाची शब्दो[22] दिशा दिग्वाचियुक्तः स्याद्यथा । उत्तरस्याः पूर्वस्या दिशोः यदन्तरालं[23] सा[24] उत्तरपूर्वा ऐशानी । एवं[25] विशेषविदिशोऽपि वाच्याः |

The words which denote directions are componded with the words denoting directions. e.g. *uttarapUrvA* means the quarter in between the north and the east i.e. north-eastern quarter (also known as *aizAnI* – precided by lord *izAna*). Similarly other quarters can also be derived.

सहः सहशब्दः सर्वैः[26] शब्दैः[27] युक्तः स्याद्यथा । सह पुत्रेण वर्तते सपुत्रः । एवं सविद्यादयोऽपि[28] ।

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[18] पाठे असन्नप्रमुखाश्चेति

[19] ग्रहयन्ति पाठे

[20] प्रमाणीसंख्याड्डः - सिद्धहेमशब्दानुशासन ७.३.१२८

[21] पाठे असन्नदशाः

[22] पाठे शब्दा ।

[23] पाठे दयंतरालं ।

[24] पाठे स ।

[25] पाठे एव ।

[26] पाठे सर्वे ।

[27] पाठे शब्दै ।

[28] पाठे सविद्यादासापि ।

The word *saha* (with) gets compounded with all words. e.g. *saputra* (with son). The second example is not clear.

अन्ये सहविवर्जिताः शब्दाः सर्वैः[29] शब्दैर्युक्ता[30] भवन्ति ।

The other words (other than *saha*) get compounded with all words.

केन कृत्वा । गुणे[31] सामादयित्वा[32] गुणी विशेष्यं तेन समतुल्यलिंगवचन इत्यर्थः ।

The gender and the number of the case suffixes of these words correspond to the gender and number of the *guNI* (*vizeSya*).

सह अमादिभिर्द्वितीयादिषट्षड्विभक्तिवानेव[33] वर्तते । इति सामादिः । गुणिसमश्च[34] सामादिश्चेति विशेषणद्वंद्वस्ततो गुणिसमसामादिश्चासौ यत्र तेन गुणि० ।

sAmAdi – sa + am + Adi. Therefore *sAmAdi* would mean the case suffixes like *dvitIyA*, *tRtIyA* etc. *guNisamasAmAdi* would mean 'having equal case suffixes as the *vizeSya* has'. The words are compounded with the words having similar case suffixes as the *vizeSya* has.

विशेषतुल्यलिंगवचनेन[35] द्वितीयाद्यन्तेन शब्देन[36] सर्वं[37] सर्वैः[38] समस्यते इत्यर्थः ।

All the words get combined with the other words with the intervening words having the same case suffixes as the *vizeSya* has. Examples will follow.

यथा उच्चैः मुखं[39] यस्य स उच्चैःमुखाः[40] । उद्गतं यौवनं यस्य स उद्यौवनः कुमारः । एवं उद्रश्मिप्रभृतयोऽपि अव्ययपूर्वपदाः । नता इन्द्रा यं स नतेन्द्रः पार्श्वः । १ जितो मोहो येन[41] स जितमोहो जिनः[42] । २ दत्ता दक्षिणा[43] यस्मै स दत्तदक्षिणः[44] द्विजः

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[29] पाठे सर्वै ।

[30] पाठे शब्दैरयुक्ता ।

[31] गुणो वा - अस्पष्टमेव ।

[32] Not clear in meaning.

[33] पाठे 'सह अमदेर्भद्वितीयादिषट्षट्विभक्तिवानेवर्तते' इति । Not very clear in meaning

[34] पाठे गुणसमादिश्च ।

[35] विशेष्यतुल्यलिंगवचनेन इति अर्थः ।

[36] पाठे द्वितीयाद्यांतेच्छ(त्थ)शब्देन ।

[37] पाठे सीवं ।

[38] पाठे सवैः ।

[39] पाठे मखं ।

[40] पाठे उच्चैमुखाः ।

[41] पाठे जेन ।

। ३ वीतः रागो यस्मात्स वीतरागो जिनः । ४ शीता रश्मयो यस्य स शीतरश्मिरिन्दुः । ५ प्रादुर्भूता अंकुरा यस्यां सा प्रादुर्भूतांकुरा भूः[45] । ६ विशेषणविशेषाभ्यां[46] एते भेदा बहुव्रीहौ ।

uccaiHmukhAH – one with the head held high
udyauvanaH – the one whose youth has gone.
(These two were examples where the indeclinables are compounded)
natendraH – the one before whom indra bows. (*dvitIyA*)
jitamohaH – the one by whom moha has been won. (*tRtIyA*)
dattadakSiNaH – the one to whom dakSiNA has been given (*caturthI*)
vItarAga – the one from whom rAga has gone away (*paJcamI*)
zItarazmi – the one whose rays are cool (*SaSThI*)
prAdurbhUtAMkUrAbhUH – the one in which sprouts have come up. (*saptamI*)

These are the types of *bahuvrIhi*.

धर्मे मतिर्यस्य स धर्ममतिः । दुःखस्य क्षयो यस्मात्स दुःखक्षयः । इत्यादयः[47] विशेषणविशेष्यभावं विना भेदाः ॥ टीका ३ ॥

The commentator goes a step further. Look at words *yasya* and *duHkhasya* in the two sentences. In both the sentences there are *SaSThI* case suffixes. In the first sentence it corresponds to the *vizeSya* (let's say *dharme matiryasya rAjJaH - dharmamatiH rAjA*). Whereas in the second sentence it corresponds to the first component of the compound. So there is difference between these two usages.

Verse 4:

सप्तविभक्त्यन्तपदैः प्रथमान्तपदे समस्यमाने सः ।
परलिङ्गोऽनन्तर इव तत्पुरुषो मुख्यपदयुगलः[48] ॥ ४

Just like the previous one (*bahuvrIhi*) *tatpuruSa* has the gender of another word (*vizeSya*), but in contrast to the *bahuvrIhi* it has both the words with

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[42] पाठे जितमोहजिनः
[43] पाठे दक्षणा ।
[44] पाठे दत्तदक्षणः॥
[45] पाठे प्रादुभूतांकुराभूः ।
[46] पाठे विशेषणविशेषभ्यां ।
[47] पाठे इत्यादौ या ।
[48] मुष्यपदयुगलः पाठे । जैनसाहित्ये षखयोरभेदः प्रायः दृश्यते ।

equal importance (*mukhyapadayugala*). (*bahuvrIhi* has some other word as important part. e.g. *pItAmbara* – neither *pIta* nor *ambara* is the main thing connoted by the compound. It is *viSNu* which is not at all mentioned in the compound.) The first part of compound takes all 7 case suffixes and the second component is alwayys in prathamA vibhakti.

Commentary of verse 4:

सप्त० - सः समासः परस्य लिंगं यस्मिन् सः तथा । अनन्तरो बहुव्रीहिः स इव परलिंगः एतावना(?)[49] बहुव्रीहिस्तत्पुरुषश्च[50] विशेष्यलिंगौ भवतः इत्यर्थः ।

tatpuruSa is *paraliGga* – the compound which has the gender of another word (*vizeSya*) just like b*ahuvrIhi*. Thus *bahuvrIhi* and *tatpuruSa* both have the gender of *vizeSya*.

मु० - प्रधानपदद्वयम् ।

mukhyapadayugala – both the words are equally important in the *tatpuruSa samAsa*.

यथा ।

भव एव सागरः भवसागरः । शोभनः[51] साधुः सुसाधुः । चन्द्र इव चन्द्रवद्वा सौम्यः[52] । न जितः अजितः । इत्यादौ[53] प्रथमातत्पुरुषः ।१।

वृक्षं आरूढः वृक्षारूढः । अतिक्रान्तः खट्वां अतिखट्वः द्वितीयातत्पुरुषः ।२।

गुणैर्युक्तः[54] गुणयुक्तः । परिणद्धो वीरूद्भिः परिवीरुत् तृतीयातत्पुरुषः ।३।

जीवेभ्यो हितः जीवहितः । परिग्लानोऽध्ययनाय पर्यध्ययनः चतुर्थीतत्पुरुषः ।४।

पापाद्भीतः पापभीतः । निर्गतः कौशाम्ब्याः निष्कौशांबिः[55] पञ्चमीतत्पुरुषः ।५।

राज्ञः पुरुषः राजपुरुषः । अर्धं पिप्पल्या अर्धपिप्पली षष्ठीतत्पुरुषः ।६।

धर्मे धीरः धर्मधीरः सप्तमीतत्पुरुषः ।७। ॥ टीका ४ ॥

bhavasAgara	*prathamA tatpuruSa*
susAdhu	*prathamA tatpuruSa*
candrasaumya	*prathamA tatpuruSa*

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[49] Not clear.

[50] बहुव्रीहिस्तत्पुरुषः श्व पाठे ।

[51] सोभवः पाठे ।

[52] अत्र चन्द्रसौम्यः भवितुमर्हति ।

[53] पाठे इत्यादो । इत्यादयः अपि संभवेत् ।

[54] पाठे गुणैरयुक्तः ।

[55] पाठे निनिःकौश्यांबिः ।

ajita	*prathamA tatpuruSa (naJ tatpuruSa)*
vRkSAruDha	*dvitIyA tatpuruSa*
atikhatva	*dvitIyA tatpuruSa*
guNayukta	*tRtIyA tatpuruSa*
parivirUt	*tRtIyA tatpuruSa*
jIvahita	*caturthI tatpuruSa*
paryadhyayana	*caturthI tatpuruSa*
pApabhIta	*paJcamI tatpuruSa*
niSkauzAmbi	*paJcamI tatpuruSa*
rAjapuruSa	*SaSThI tatpuruSa*
ardhapippalI	*SaSThI tatpuruSa*
dharmadhIra	*saptamI tatpuruSa.*

Verse 5:

स्यादव्ययपूर्वपदस्तदर्थमुख्योऽव्ययी[56] स च क्लीबः[57] ।
अनदंताल्लुप्स्यादेरादम्[58] चास्मिन्नपञ्चम्याः ॥ ५

The characteristics of *avyayIbhAva samAsa* are as follows:

1. The first component is *avyaya* (indeclinable).
2. The main meaning is also imparted by the indeclinable.
3. It is in neuter gender always.
4. All case suffixes other than *paJcamI* are elided after the word having vowels other than '*a*' at the end.
5. After words ending with '*a*' – '*am*' is added.

Commentary of verse 5:

अव्ययीभावः । अ० - अकारान्तवर्जात्[59] । आत् अकारान्तात् ।

anadanta = *an* + *at* + *anta* = not ending with vowel '*a*'.
At = after the vowel '*a*'.

अपञ्चम्याः पंचमीवर्जस्यादेः ॥

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[56] पाठे स्यादव्ययपूर्वपदःस्तदर्थमुख्योऽव्ययी

[57] पाठे क्लीवः ।

[58] पाठे अनंतादलुप्स्यादेरादम् ।

[59] पाठे अकारांतवर्जात ।

apaJcamyAH syAdeH = all the case suffixes other than *paJcamI* case suffixes. All case suffixes are elided other than *paJcamI* case suffixes after vowels other than ‘*a*’.

यथा कुम्भस्य[60] मालायाश्च[61] समीपं उपकुम्भम् उपमालम् अस्ति ।

Near kumbha = upakumbham .
Near mAlA = upamAlam .

१ पश्य २ शुशुभे ३ क्रुध्यति ४ उपकुम्भात् अनघशोभा ५ शेते ।[62]

I have no idea why this numbering has been given. But the main thing the author wants to press is the word *upakumbhAt* (*paJcamI* case suffix). This is to show that the *paJcamI* case suffixes are not elided. For all other cases *upakumbham* would be used.

एवं साधोः[63] समीपं उपसाधु[64] । वधोः[65] समीपं उपवधु[66] उपनदि । यथामुखं प्रत्यहं बलिषुरमित्यादिः[67] ॥ टीका ५ ॥

Here note the change in the vowels also. Briefly speaking, the *dIrgha* vowels are replaced by the *hrasva* vowels. normally *vadhU*, but here *upavadhu*. similarly *upanadi*. This is mandated by the neuter gender. (see *pANini aSTAdhyAyI* 1.2.47 ह्रस्वो नपुंसके प्रातिपदिकस्य). The last example is somewhat obscure.

Verse 6:

संख्यार्थात्षष्ठ्यन्तं द्विगौ समाहारयुग्विशेष्यपदम् ।
एकत्वमदंताड्डीराबंताद्वा[68] षण्ढत्वम् ॥ ६ ॥

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[60] पाठे कुम्भश्च ।
[61] पाठे मालयाश्च ।
[62] No idea why this numbering has been put here.
[63] पाठे साधो ।
[64] पाठे उपसाधुः।
[65] पाठे वधो ।
[66] पाठे उपवधुः ।
[67] No idea what it means. Some typographical error by the scribe which I am not able to decipher.
[68] पाठे ०बंधाद्वा । In the manuscript एकत्वमिदंताड्डीराबंधाद्वा is written and the hrasva i of मि is rubbed off.

In *dvigu samAsa*, after the word denoting number, *the vizeSya pada* is written ending in *SaSThI vibhakti*. It also has along with it the word *samAhAra*. It takes singular case endings. After the words ending with vowel '*a*', '*DI*' pratyaya is added. (a *haima vyAkaraNa pratyaya*). The words ending with vowel '*A*' take 'DI' *pratyaya* optionally. The compound is in neuter gender.

Commentary of verse 6:

संख्यावाचकात् विशेषस्य[69] षष्ठ्यन्तत्वे उक्ते विशेषणस्यापि षष्ठ्यन्तत्वलाभात्[70] ।

After the word denoting number, the *sUtra* mandates *SaSThI* case endings for *vizeSya* only, but it also means that *vizeSaNa* is also in *SaSThI* case endings. e.g. *trayANAM (vizeSaNa) lokAnAM (vizeSya) samAhAraH trilokI*.

द्विगौ[71] षष्ठ्यन्तात्संख्यापूर्वकविशेष्यमात्रपरः समाहारशब्दः[72] प्रयुञ्जीत[73] इति भावः ।

Put in other words, in *dvigu samAsa* the word denoting number and the *vizeSya* are both in *SaSThI* case (genitive case) and has the word *samAhAra* at the end of *vigraha*.

त्रयाणां लोकानां समाहारः त्रिलोकी । पंचराजीत्यादयोऽप्येवम् ।

These are examples of *dvigu samAsa*. *trayANAM – saMkhyA* in genitive case. *lokAnAM – vizeSya* in genitive case. The '*I*' is added by '*DI*' pratyaya. The work of '*D*' here is elision of the ultimate vowel and any consonant after that (in this case the ultimate '*a*' of loka has been elided and replaced by '*I*').

आबन्ताद्विकल्पेन डीप्रत्ययः । यथा तिसृणां मालानां समाहारः त्रिमाला त्रिमालम् ।

Here the commentary says that the words ending with '*A*' vowel take '*DI*' *pratyaya* optionally. But the example doesn't correspond to the commentary. Here, the examples are *trimAlA* and *trimAlam* which do not arise out of '*DI*' *pratyaya*. So it seems that the subsequent neuter gender is optional for words ending with '*A*'.

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[69] विशेष्यस्य इति अर्थः ।

[70] पाठे ०लाभाता ।

[71] पाठे द्विग ।

[72] पाठे समाहारः शब्द ।

[73] पाठे प्रयुंजति ।

इत्येतेषां इकाराद्यंतानां[74] च षण्ढत्वं[75] स्याद्यथा । द्विमुनि द्विनदि त्रिजगदित्यादि ॥ टीका ६ ॥

Here the commentator specifically tells that the abovementioned example (words ending with ‘A’)and other words ending in ‘i’ or other vowels (other than ‘a’) take neuter gender. e.g. dvimuni dvinadi trijagat etc.

Colophon of the work:

इति श्रीरत्नमंडनकृतं समासलक्षणं षड्विधम् । श्री संवत १६ आषाढादि १७ वर्षे फल्गुनशुक्लप्रतिपदा षयरनयरे[76] लीलालषितम्[77] ।
मुनिऋद्धिविजयपठनार्थम् ॥

Thus ends the work ‘*samAsalakSaNa*’ of ‘*zrIratnamaNDana*’ depicting definitions of six types of *samAsa*. The date of writing the manuscript seems to be vikrama samvat 1617. The place of writing the manuscript is ‘*Sayara*’ (No idea of the modern location). This copy was written for perusal of one muni *Rddhivijaya*.

Colophon of the commentary:

इति षट्समासप्रक्रिया[78] समाप्ता[79] ॥
इति श्रीरत्नमण्डनसूरिकृतं समासलक्षणमलेखि[80] । श्रीरस्तु[81] ।
इह यत्किंचिदशुद्धं शास्त्रविरुद्धं च लिखितमस्ति[82] मया ।
शोध्यं[83] श्रीसूरिवरैः प्रसादमाधाय[84] तत्सर्वम् ॥ १ ॥ श्रीरस्तु[85] ॥

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[74] पाठे इकारद्यंतानां ।
[75] पाठे षण्डत्वं ।
[76] नगरे इति भवितुमर्हति ।
[77] लीलालिखितं भवितुमर्हति ।
[78] पाठे षट्समासः प्रक्रिया ।
[79] पाठे समाप्ताः ।
[80] पाठे समासलक्षणं लेखिः ।
[81] पाठे श्रीरस्तुः ।
[82] पाठे लखितम् ।
[83] पाठे सोध्यं ।

Thus ends the *prakriyA* of six *samAsa*. I wrote the *samAsalakSaNa* by *zrIratnamaNDanasUri*. May all be well. Whatever is written wrongly or against the *zAstra* by me here, may the learned ones read it thoroughly and correct it. May all be well.

[84] पाठे प्रसादमध्याय ।

[85] पाठे श्रीरस्तुः ।